

COPY OF TRANSCRIPT

IN THE UNITED STATES DISTRICT COURT
DISTRICT OF SOUTH DAKOTA, SOUTHERN DIVISION

FERRIS JOSEPH,

Plaintiff,

vs.

CORPORATION OF THE
PRESIDENT OF THE CHURCH OF
JESUS CHRIST OF LATTER DAY
SAINTS, a Utah corporation
sole, and CORPORATION OF
THE PRESIDING BISHOP OF THE
CHURCH OF LATTER-DAY
SAINTS, a Utah corporation
sole,

Defendants.

)
)
)
) 30(b)(6) Examination
) of Corporate
) Representative of
) Defendants:

) Rex C. Reeve
)
)

) Case No. 06-4143
)
)
)

November 5, 2007 * 1:30 p.m.

Location: Kirton & McConkie
60 East South Temple, Suite 1800
Salt Lake City, Utah 84111

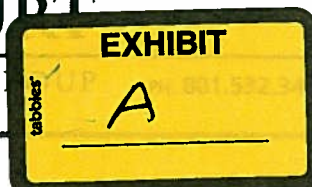
Reporter: Diana Kent, CSR, RPR, CRR
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1 my Church job. There's no money for it. It's a
2 Church calling. But it would be in the time other
3 than my work time.

4 Q. So I understand, this was a volunteer work
5 that you did in your spare time?

6 A. Right.

7 Q. Was Harvey Dahl a volunteer or was he
8 paid?

9 A. No, he was a volunteer.

10 Q. So he --

11 A. Can I ask you a question? The mission
12 president does get to live in the mission home and
13 drive a mission car, but there's no salary involved.
14 Would that be counted as paid?

15 Q. It's compensation. I guess that's a good
16 point.

17 A. I was later mission president, so we had
18 no salary but there was a living allowance, I think
19 they called it. And you got to live in the mission
20 home. The Church buys a home called the mission home
21 and you live in that. So when you say was he paid, I
22 don't know how to answer that other than what I've
23 said.

24 Q. Okay. That's fine. That makes sense.

25 A. The reason that is that way is because the

1 mission president gives his full time to that Church
2 assignment. He doesn't have a job on the side.
3 That's his full-time calling for three years.
4 Usually three. That's about what it is. And when
5 they finish that three-year assignment they go back
6 home to their regular job.

7 Q. Okay.

8 A. Or somewhere else.

9 Q. So the mission president is typically sent
10 somewhere to perform that function?

11 A. Right.

12 Q. He doesn't do it in his hometown, right?

13 A. I guess it could happen, but rarely would
14 it be his own hometown. A mission president would be
15 sent out like Harvey was from northern Nevada and he
16 came up. So it would be unusual if it was their
17 hometown. It wouldn't be impossible, but I don't
18 know of any cases personally where someone has served
19 as mission president in their own hometown. But it
20 could happen.

21 Q. Okay. Are you given a car, also?

22 A. A Church car is available.

23 Q. How do you -- if you are working full-time
24 in your function as a mission president, and I
25 understand you get a home and Church car, but how do

1 you pay your other expenses?

2 A. The Church has -- I don't know what they
3 have today, but in those days they had what they call
4 a living allowance. A basic minimal amount of money
5 they would give to cover food and other expenses.
6 Many of the mission presidents don't even need that.
7 They have been successful on their own. I hadn't
8 been. I was a schoolteacher, so I took it. So it
9 depends on the individual. But there is a living
10 allowance that the Church has in place.

11 Q. What kind of things does the counselor do?

12 A. The mission president actually has two
13 types of counselors. The counselors that are adult
14 men are either living in the area or something, and
15 he would have two of those. And we would work mostly
16 with the members of the Church. Each little
17 community that has members has a branch, and a branch
18 is organized. And our assignment would be more
19 working with the members.

20 Then he has two - usually two, but he
21 could have more - assistants that he chooses from
22 among the missionaries. They work almost as
23 counselors to him in supervising the missionary work.
24 And I was on the side supervising or working with him
25 on the branch and district, taking care of the

1 buildings and the members.

2 Sometimes those would overlap a little
3 because up there, there aren't a lot of members and
4 the line wasn't always that clear. There would be
5 some overlapping with who you worked with.

6 Q. Okay. So most of your time was spent
7 working with the members and the Church assets as
8 opposed to the missionaries.

9 A. Right.

10 Q. I guess by "counselor," I was thinking in
11 terms of you give advice to the mission president.
12 Is that a function, as well?

13 A. Yeah, that would be -- yes. Advice.
14 Counsel. And yet the mission president would have
15 the final say, and then he would make assignments
16 from that.

17 Q. Let me ask you about how one becomes a
18 missionary. Take me through that process. How does
19 someone become a missionary?

20 A. Well, I have a grandson that lives a
21 couple miles west and south of here. He is 19 and
22 just two weeks ago he just got his mission call. So
23 maybe if I describe that process?

24 Q. That's fine. And to the extent -- I'm
25 mostly interested in the period of the late, mid to

1 late '60s.

2 A. It hasn't changed much. But the basic
3 Church is divided into wards, and over each ward
4 there is a bishop. And a ward would be 300 or 400 or
5 500 or 600 people, and there would be a building they
6 would have. And of course in this valley there's
7 hundreds of buildings because there's a lot of
8 members. Some places there's only one building in
9 the whole town, and some places there aren't even
10 buildings. You rent a building.

11 But there's a bishop, and the bishop is
12 the Church ecclesiastical leader over that group of
13 people. And they serve for -- well, roughly for five
14 years. And they are chosen from the membership of
15 the ward. And the bishop still has a full-time job.
16 But his church service job is to be bishop or the
17 bishop of that group of people. And so he is living
18 there, he is working there. If we all three lived in
19 the same ward five years, he might be the bishop and
20 he would be released and then it would be his turn,
21 after he is baptized, and then after his turn it
22 might be my turn. Different people are called to
23 serve as bishop from the ward itself. No one is
24 usually imported, in most cases, unless there's no --
25 unless we are all dead.

1 So what I'm saying is the bishop, his job
2 is to be the bishop of that group of people. He
3 conducts the meetings, he works with the youth
4 program, he calls other people to teach classes, he
5 is the one that calls people to be the scoutmaster
6 and the choir lady and all that. And so the bishop
7 is the key person. And of course the bishop would
8 know everybody in the ward. That would be one of his
9 -- I guess I was going to say "duties," but it's more
10 than a duty. If you are going to be the bishop,
11 you've got to know everybody. And he would have
12 worked particularly with the youth. That's one of
13 his main assignments. So he would have been working
14 with the youth.

15 Now here comes a young man up who is
16 approaching the age of 19. When I was young it was
17 20. They lowered that to 19. I don't remember
18 exactly when they did that. The boy and the bishop
19 would work together. Now, the bishop would know him,
20 would know his family, they would be well acquainted,
21 in most cases, unless the boy just moved in. But
22 generally there's a long-term relationship there.
23 For instance, if I was the bishop and he might --
24 Randy might have a son that would be approaching
25 mission age, and me and his son would sit down and

1 talk about a mission. And my job as bishop would be
2 to help him prepare for a mission. Financially and
3 you try and give the youth experiences in the
4 activities you have that will help them. And then a
5 big area is you try and help them prepare spiritually
6 because the whole success of a mission hinges on the
7 spiritual side of things. You can get by if you
8 don't have social skills, but if you don't have the
9 spiritual side, you don't do much. So we would work
10 together.

11 Sometimes the boy would express a desire
12 to go and sometimes he would be a little hesitant.
13 And my job as bishop, or the bishop's job then and
14 now would be to work with the boy, help prepare him
15 to go, encourage him to go. And one of the big areas
16 is the bishop would interview the boy and talk about
17 his personal worthiness. The bishop has that
18 responsibility; to be the one person in the whole
19 ward to discuss the person's individual personal
20 worthiness.

21 So the bishop would discuss with him any
22 sins that he had committed; drugs or alcohol or
23 sexual experiences that were inappropriate. Any of
24 those kind of things. And then the bishop has to
25 make a judgment of some kind. If the stack of sins

1 the boy has committed gets too big, then the Church
2 won't send them out as a missionary.

3 So the bishop has to weigh -- you know,
4 every boy growing up is going to pick up a few
5 things. If we had a perfect one, it would be your
6 son. It wasn't my son or me. So you take the things
7 that the boy has confessed and you work with them.
8 If there are things in their life that aren't right,
9 you help them change and repent. And so by the time
10 they get old enough to go on a mission they are
11 really worthy to go. They don't drink, they don't
12 smoke, they don't do drugs, if they have had any bad
13 experiences they have stopped it, they have quit,
14 they have repented, they are not doing it now.

15 If there's any question, if I'm inter-
16 viewing a boy and there's this stack of stuff that
17 they have done and it's quite big, then the bishop is
18 presided over by a stake president. And I would go
19 to the stake president and say, "President, here is
20 this stack of stuff. Should we still pursue the
21 mission call?" And so yes or no, whatever his answer
22 was. Then once I feel comfortable as the bishop in
23 recommending the boy, that he would be worthy to be a
24 missionary, in the moral areas and other areas, then
25 he goes personally to the stake president and the

1 stake. They interview him and ask him the same
2 questions about his moral -- current moral status and
3 past moral status and so on.

4 Then on the form there's a place for the
5 bishop to sign that he agrees the boy is morally
6 ready. And the stake president, there's a place for
7 him to sign that he agrees. And then that form -- I
8 think they do it by the computer now, don't they?

9 MR. AUSTIN: That's right.

10 A. In those days they didn't have computers.
11 But the form goes to Salt Lake to the Missionary
12 Department of the Church. And the general
13 authorities would review the applications and make
14 the mission calls. And I'm not totally familiar how
15 that took place, but I know a letter comes and it is
16 signed by the prophet.

17 Q. By the proffer?

18 A. By the president of the Church, the
19 prophet. The Church -- the prophet right now is
20 Gordon B. Hinckley, and the Church sustains him as a
21 prophet, seer and revelator, and president of the
22 Church. And missionary calls are signed by him. I
23 don't know if he signs them all or if they have a
24 printer. But his signature, it looks like his
25 signature, my grandson got his call two weeks ago and

1 opened it up and Gordon B. Hinckley's name is on the
2 call.

3 Q. And you couldn't tell whether it was a
4 stamp or --

5 A. I couldn't tell. And it doesn't matter.

6 Q. Okay.

7 A. And I have no knowledge of the procedure
8 within the Church itself.

9 Q. Okay.

10 A. So that would be the main outline of what
11 would happen.

12 Q. Let me ask -- you obviously gave me a lot
13 of information there.

14 A. Maybe more than I needed to.

15 You didn't kick me.

16 MR. McMAHON: You were getting close.

17 Q. I'm going to ask a few questions to go
18 over some of the things you alluded to in your
19 answer.

20 A. Sure.

21 Q. The stake president, how many wards does a
22 stake president generally supervise?

23 A. He would preside over six or eight or
24 nine. In some cases a few more, some cases a few
25 less. They are continually dividing stakes if they

1 get too big. But I guess the target number would be
2 six or seven or something of that nature.

3 Q. And you mention I guess in your experience
4 that bishop knows the boy, has worked with the boy,
5 knows the family and starts from there.

6 A. Yes.

7 Q. Let me ask, have you had any experience
8 with the bishop in a metropolitan area, a larger
9 metropolitan area? Would it be different in that
10 regard?

11 A. You mean where the bishop maybe didn't
12 know him as well?

13 Q. Well, that's my question.

14 A. Let me try and answer that, then. If he
15 was in the ward and had been in the ward for a period
16 of time, the bishop would get to know him if he was
17 active in the ward. Even though they are spread all
18 out and somebody lives in this part of Omaha and
19 somebody lives over here, the ward boundaries get
20 bigger but he would still know him because that ward
21 group would have met regularly forever.

22 Now, if it was a boy that just moved in,
23 his family moved in and he didn't know him, the
24 bishop wouldn't or couldn't start or wouldn't start
25 the mission process without checking with his old

1 bishop. He would find out where he moved in from and
2 check with his old bishop to see if there was any
3 reason why the boy shouldn't go on a mission. But if
4 he had lived in the ward a year or two and the bishop
5 knew him, checking with the old bishop wouldn't be
6 necessary. But if he had come in new, then he would
7 check -- the rule was you check with the old bishop
8 to make sure that there's nothing that he knows of
9 that would hinder the boy from serving.

10 Q. What if the boy was baptized, joined the
11 Church as say a teenager; would that change the
12 approach at all?

13 A. There have been a lot of young men
14 baptized who have served missions whose families
15 aren't in the Church. A lot of those have served.
16 It still wouldn't change the bishop's approach as far
17 as the boy. It might change how well he knows the
18 family, maybe only met them a couple times. But he
19 still would have had enough association with the boy
20 individually that he would have to feel comfortable
21 to recommend him.

22 Q. And that is something that is within the
23 discretion of the bishop?

24 A. Yes. In counsel with the stake president,
25 if there was a need. The bishop does have leeway

1 there, some leeway.

2 Q. So if he feels he hasn't known the boy
3 well enough over a long period of time, he may confer
4 with the stake president?

5 A. Well, if he is a member that's moved in.
6 But if he is a new convert and he hasn't known him
7 too long, then he would attempt to get to know him, I
8 guess. And the best way I could describe that is he
9 would, before he -- he would have to feel confident
10 that he knew him well enough to recommend him if he
11 had just been a new member.

12 Q. So from what you are telling me there,
13 more effort has to go into evaluating a recent
14 convert than someone who has been raised in the
15 Church? Is that fair to say?

16 A. I'm not sure if "more" is the right word.
17 Maybe it would take more effort probably to get to
18 know the boy than if he had grown up as part of the
19 group. So maybe "more" is a good word. It would
20 take more effort to get to know him.

21 Q. What about is there ever an occasion where
22 friends would be interviewed or references would be
23 interviewed regarding the boy's character?

24 A. Who would be interviewed?

25 Q. Third parties would be interviewed to find

1 out more about the boy. Neighbors, friends?

2 A. You know, I don't think so. To my
3 knowledge -- well, my mind went in the direction of
4 worthiness. I don't think the bishop would ever call
5 a neighbor and say, "Is Jim worthy?" He would take
6 that from his personal interview. I guess it would
7 be appropriate if he didn't know the boy very well to
8 ask other people about him. But I'm not very
9 familiar with that process.

10 Q. You don't know that he would do that?

11 A. Well, I don't know that. He could, but I
12 don't know if he would or not.

13 Q. So what he principally relies on, as I
14 understand it, is this interview where he asked him
15 about --

16 A. His moral standing and the past.

17 Q. Yeah.

18 A. Well, that's the heart of it.

19 Q. I guess this is a fairly simple question,
20 but if he is not telling the truth when he is
21 confessing, is there any way to find that out?

22 A. Probably not really, unless it is by
23 accident. I was just thinking of a situation. Kick
24 me if I'm out of line. If a missionary, if a young
25 man said, "No, I didn't do that," and later you talk

1 to a young lady and she said, "Well, oh, yes, we
2 did," then you would pursue it. But I don't think
3 you would necessarily seek out the young lady. At
4 some point you take the young man's word for it.

5 Q. Do you ask specific questions about their
6 moral behavior or do you ask a general question,
7 "Have you sinned?"

8 A. No, I think the questions would be more
9 specific.

10 Q. So whether or not they have ever had
11 sexual activity would be a question?

12 A. "Have you ever been involved in petting or
13 fornication or masturbation?" I think you would ask
14 specific questions.

15 Q. Do you know that's what the bishop asks?

16 A. Yeah, I know that from my own experience.
17 And I think it's pretty much general throughout the
18 Church.

19 Q. Let me clarify that. You also -- I don't
20 know that we went into it. You also served as a
21 bishop for a time?

22 A. Yeah. Later.

23 Q. And tell me about that experience. When
24 were you a bishop?

25 A. I can't remember the exact years. I think

1 think so.

2 Q. Could it be in the bishop's comments,
3 discussion of those items?

4 A. It could be, but I don't think -- that's a
5 good question and I'm not sure if I know the answer
6 to that. Most of the time no, it wouldn't be.
7 Because that form -- the relationship with the bishop
8 wouldn't be -- the report wouldn't be on that form
9 because a lot of people see that form, so you
10 wouldn't list a guy's sin on that form. I guess my
11 best answer would be no, details of transgression
12 would not be on that form.

13 Q. Is there a place where you might list in
14 writing --

15 A. Probably not. If the bishop were
16 satisfied that the boy was worthy and the stake
17 president was satisfied, there wouldn't be a report
18 made of any past sins that I know of.

19 Q. For those missionaries who were assigned
20 to the Northern Indian Mission, how was it decided
21 who would be selected for the Northern Indian
22 Mission?

23 A. For that mission?

24 Q. Yes.

25 A. Their application goes in and the

1 Missionary Department at the Church makes that
2 decision. And I don't know. I have never been part
3 of that process. But I know this: There's like 300
4 missions in the Church. There wasn't in those days.
5 There was probably 160 or something in those days.
6 But each mission would have a certain number of
7 missionaries that would be assigned to that mission.
8 And if the Northern Indian Mission had ten
9 missionaries going home, the committee would assign
10 ten new ones to replace them, or whatever. And in
11 addition, they would also assign other missionaries
12 to the rest of the 160 missions or however many there
13 were in those days. And I'm not familiar with that
14 process.

15 Q. Is it your understanding it's a random
16 selection process?

17 A. No. It's a revelation process. And I
18 really don't say that lightly.

19 Q. I understand.

20 A. In the Church the members really feel like
21 that's a revelation, and they consider it as such.

22 Q. Okay. When the missionary is selected for
23 a mission, receives his call letter -- and explain,
24 as corporate representative, what the call letter is.

25 A. It's a letter that states you have been

1 called to serve in a particular mission, and the date
2 that you would enter the mission field. And then
3 there's some information, it wouldn't be on the
4 letter but there's another page or two that comes and
5 it's information on the mission itself and who the
6 mission president is. And there would be information
7 on what to take, like if you are going to a cold
8 climate or a hot climate, or what not to take. And
9 there's a form for the boy to sign and return back to
10 the Church. There was then. Now on the computer do
11 they do it on the computer now? I don't know that.
12 No. My grandson actually got a letter, even though
13 he sent it in on the computer, he got a packet of
14 papers and one was the call where it is signed by the
15 prophet. The other were information sheets
16 pertaining to that mission.

17 Q. Okay. In case I don't state it, what I'm
18 asking, the time frame of these questions --

19 A. Should be back in those days?

20 Q. -- should be back in the mid to late '60s
21 unless I state otherwise.

22 A. Fair enough.

23 Q. So after the missionary receives his
24 instructions, where does he go from there?

25 A. Back in the '60s, they would have gone --

1 they would have come to Salt Lake for a few days.
2 And I think the Mission Home was somewhere around
3 here. Where is State Street? State Street is on
4 this side. There was a -- just up behind the Beehive
5 House there was an old big house there called the
6 Mission Home. And the missionaries, as I recall --
7 and it has changed location, but there was a place
8 they would gather here at Church headquarters and
9 receive instruction for several days, and orientation
10 from the general authorities of the Church. And then
11 they would take them to the airport and fly to their
12 individual missions.

13 Q. Did they receive any training in Salt Lake
14 City on how to act --

15 A. Yes.

16 Q. -- in the mission?

17 A. Yes, they did. They would receive
18 training on the teaching materials that were
19 available. They would receive training on what was
20 expected of them as a missionary, the rules they
21 would be expected to live. They would be trained in
22 anything else that they thought they would need
23 before they get out to the field. I am sure that
24 they would go over the standards of missionary
25 conduct that were expected.

1 Q. Okay. Let me mark this as Exhibit 2.

2 (EXHIBIT-2 WAS MARKED.)

3 Q. Mr. Reeve -- is it Mr. Reeve or Dr. Reeve,
4 by the way?

5 A. It's "Rex." Just Mr. Reeve is fine. It
6 is "Doctor," but I have retired.

7 Q. Okay. Rex, what I have marked here as
8 Exhibit 2 is what's been stamped as Bates numbers 16
9 through 27. And it's a composite exhibit of
10 missionary handbook materials, and I'll ask you about
11 those.

12 A. I see it is a 1965 edition of that. That
13 would be the Cumorah Mission, wouldn't it? Western
14 States Mission?

15 MR. McMAHON: Stuart, this document was
16 provided as a representative sample because it's the
17 only one we had that was even close.

18 MR. MERMELSTEIN: Okay.

19 MR. McMAHON: So it wasn't provided as an
20 example of one that was used for the Northern Indian
21 Mission.

22 MR. MERMELSTEIN: Then I'm going to have a
23 series of questions to try to see what was applicable
24 at the time.

25 MR. McMAHON: I understand. But I think

1 we disclosed this probably with our initial
2 disclosures, so I'm not sure. And that's what we
3 did. We don't have one from the Northern Indian
4 Mission back in that point in time.

5 MR. MERMELSTEIN: Okay.

6 Q. (By Mr. Mermelstein) Rex, let me ask you
7 a question about what's been handed to you as Exhibit
8 2. First off, this missionary handbook, is this the
9 type of document that would have been given to the
10 new missionaries in Salt Lake City or something given
11 to them afterwards, or before?

12 A. Well, these that are on this are specific
13 missions. If I was going to the Northwestern States
14 Mission, this would have been the handbook. That
15 would have been -- I don't know where that would have
16 been headquartered. And then there's the Cumorah
17 Mission. That would be in New York. It looks like
18 these are examples from specific missions. And here
19 is one from the Cumorah Mission in Rochester. So
20 these would have been examples of that mission. So
21 these would have been given to the missionary when
22 they arrived in the field, because I don't think Salt
23 Lake would have the -- but all of those missionary
24 handbooks would have been similar, with some
25 adaptation maybe for that particular mission. But

1 the basics would have been quite similar, but would
2 have been given to them as they arrived in the field.
3 These would have been, I'm sure. Well, pretty sure.

4 Q. We may not have the exact missionary
5 handbook for the Northern Indian Mission, but the
6 handbooks tend to be very similar?

7 A. Yes.

8 Q. Let's take the Northwestern States Mission
9 handbook as an example. There's a set of rules in
10 there on page 11 of the handbook. Do you see that?

11 A. Yes.

12 Q. Do those look like a standard set of rules
13 that would apply to every mission?

14 A. "Remain in your district with your
15 companion," yes.

16 Never be alone with the opposite sex, yes.

17 Do not correspond with anyone of the
18 opposite sex you met in the mission. That would be
19 yes.

20 Wear your hat and be conservative? We
21 didn't have a hat rule in the mission up there, so
22 that would be no.

23 Dinner appointments are not to exceed one
24 hour. That may vary a little so that the
25 missionaries don't spend all their time eating, I

1 guess.

2 Some of these, don't go swimming, ride in
3 boats, something would have been similar. Some of
4 these may not have been exact, but the first ones
5 like stay in your district with your companion, never
6 be alone with the opposite sex, don't correspond,
7 those would be, I'm sure, real similar in any
8 mission. And also, going swimming. They are not
9 supposed to go swimming in any mission. So that
10 would have been the same.

11 Do not have firearms, that would have been
12 the same. How long they could stay in a member's
13 home may vary a little, depending. But most of these
14 would be similar.

15 Q. Now, as I understand it, when a missionary
16 arrives on a mission, and again I'm talking about the
17 mid '60s to late '70s time frame, for the Northern
18 Indian Mission they would first go to Rapid City; is
19 that correct?

20 A. They would fly into Rapid City and 99
21 percent of the time -- well, the mission president
22 would meet them at the airport. There may be times
23 when he couldn't. But most of the time the mission
24 president would meet them, take them back to the
25 mission office and orient them to the mission. Then

1 they go to the mission home that night, have supper
2 and get acquainted with one another and greet them
3 that day.

4 Q. Would they be given a handbook at that
5 time similar to this?

6 A. Yes. The mission office would have kind
7 of a standard procedure. If there was a handbook,
8 which there normally was, they would be given the
9 handbook. They would be given other instructions on
10 vehicles. Any other instructions that they needed,
11 the mission office would give them. Reports that
12 they would be expected to fill out and any other
13 thing like that, they would -- there would be kind of
14 an orientation in that regard at the mission office.

15 Q. Let's talk about what kind of reports that
16 they were expected to fill out while they were in the
17 field.

18 A. I noticed here, this would be something
19 similar and I don't think it was exactly the same, on
20 page 9. Minimum hours of proselyting per week, how
21 they did with their daily schedule, how many lessons
22 they had taught, how many baptisms they had, how many
23 people they had preparing them for baptism. Some of
24 that, the exact amount of detail would depend on the
25 personality of the mission president. Some mission

1 presidents want to know every time they got their
2 handkerchief out, and others would just get more
3 broad. How many hours did you spend studying,
4 teaching, proselyting, serving the members. So some
5 of that there was a little bit of leeway on what
6 would be asked.

7 Q. Do you recall the level of detail that
8 Harvey Dahl expected in his reports?

9 A. Harvey would be kind of in the middle, I
10 suppose. His reports were more in the middle of the
11 two extremes.

12 Q. And how often were the missionaries in the
13 field supposed to send this report?

14 A. Generally once a week. And I think Harvey
15 had it this way. The missionaries would send a
16 letter to him once a week with just a brief report.
17 And then there would be other reports gathered
18 locally, and get a full mission report eventually to
19 him. But the missionaries would write once a week
20 and then it wouldn't be as detailed of a report and
21 they would have a chance to write in their own words
22 a space for their comments or feelings. And I think
23 Harvey had that same thing.

24 Q. Do you know whether these documents are
25 maintained by the LDS Church?

1 A. To my knowledge, they are not. I don't
2 know. But my best guess is no, they are not.

3 Q. And why do you say that?

4 A. Because these weekly reports and things
5 were more immediate and they are not -- they don't
6 have a lot of historic value. So you would use them
7 to see what the missionaries were doing, see if there
8 was a problem, to see what they would say, and then
9 most of the time not even keep them very long because
10 their usefulness was over in a little while unless a
11 problem appeared, and that would alert you to a
12 problem. But just a normal report, you wouldn't keep
13 that too long because its usefulness would be gone
14 after a period of time.

15 Q. Were there any reports or summaries that
16 were generated from these missionary reports?

17 A. That they were unworthy? What did you --

18 Q. Were there any reports or summaries that
19 were generated from these missionary reports?

20 A. Yes. You have two missionaries working
21 together as a companionship, and above that would be
22 a district leader. A district would have maybe four
23 or five sets of missionaries, and the district leader
24 would gather a report. The district leader would not
25 gather a worthiness report, but hours spent doing

1 this and service rendered and the number of baptisms.
2 And then the zone leader is over the district leader
3 and he may have four or five districts in his zone.
4 He would collect the reports from each district, and
5 then a report would be compiled in the office for the
6 whole mission. And the mission president and the
7 assistants to the president who were working with the
8 missionaries would go over those reports and review
9 them and compare them, and whatever they did with
10 reports.

11 Q. Now, are the reports that were done at the
12 mission level, are they retained?

13 A. No, not to my knowledge. I would think
14 no, but I don't have knowledge of that. I know they
15 weren't retained by the mission. I don't know beyond
16 that.

17 Q. Were those reports sent to Salt Lake City?

18 A. Not those reports. There was a report
19 sent to Salt Lake, but it was more of a summary and
20 it would be sent to Salt Lake.

21 Q. Just so I'm clear, the reports that were
22 done at the district, at the missionary level, the
23 district leader level and the zone leader level would
24 not have been retained; is that correct?

25 A. To my knowledge, yes, that's correct.

1 Q. Did any of those involve Elder Robert
2 White?

3 A. No. Not to my knowledge. I was not --
4 no. Just no. That's the answer, I guess. None
5 involved Robert White.

6 Q. Let me ask you generally then, without
7 using names, we don't need to do that, how you
8 responded when you received a complaint of sexual
9 misconduct.

10 A. When I was mission president, I found out
11 that a missionary had had sexual relations with a
12 girl in the mission field. And I brought him
13 immediately to Rapid City to the headquarters and
14 called in Salt Lake, and the instructions were to be
15 sure that a transgression had occurred. If he has
16 just been accused or something, be sure there was a
17 transgression, and if there was, the option was to
18 excommunicate the missionary from the Church and send
19 him home. And we did. So he went home as a
20 nonmember of the Church.

21 Q. You said that was the option. Was that
22 what you were --

23 A. That was the only option.

24 Q. That was the only option?

25 A. Our mission supervisor, who was one of the

1 general authorities, said if you are convinced that
2 there was a transgression, the instruction is to
3 excommunicate them. And there's a way to do that,
4 and see that they return home.

5 Q. Let me ask you this: Given that
6 missionaries are required to be attached by the hip,
7 so to speak, with their companion, how could they
8 have an opportunity to have sex with a girl?

9 A. Most of the time they would have -- you
10 don't just get to break one rule. You have to break
11 a couple to get to the big one.

12 Q. So typically --

13 A. Typically they would not be with their
14 companion. And if -- well, that would be the
15 typical. I don't know of any cases where the
16 companions were in on it together. So typically they
17 would have to get away from their companion somehow.

18 Q. So in this particular example --

19 A. And that's the reason for staying with
20 your companion is to protect one another from those
21 kind of problems. One of the reasons.

22 Q. And in the example you gave me, who made
23 the complaint? How did you find out about it?

24 A. I did. I'll tell you --

25 Can I tell him? Is this too much?

1 would be in writing. But there was a lot said about
2 the responsibility to protect your companion. That
3 would be a topic covered regularly in meetings.

4 Q. And you keep referring to "protect your
5 companion." I assume you mean keep him from
6 committing sins?

7 A. Yeah. Don't let them be in a situation
8 where it could be dangerous for him.

9 Q. Okay. And your understanding is that if a
10 -- if one companion places himself in that situation,
11 the other companion should talk to him and try to fix
12 it?

13 A. Hopefully that would happen. That would
14 be the best.

15 Q. I kind of jumped ahead here on discussing
16 companions. The missionaries out in the field are
17 always in pairs; is that correct?

18 A. Yes. Sometimes you may have three in a
19 pair, if you have an odd number of missionaries or
20 something. But they are always in pairs.

21 Q. There's always at least two; is that
22 correct?

23 A. Yes.

24 Q. And at what point in the process are they
25 assigned their companion?

1 A. Back when they first arrive in the mission
2 field, that first day or the next -- that evening or
3 the next day, the mission president would interview
4 each of the missionaries. Partly they just get
5 acquainted with their personalities, their strengths.
6 He would have a chance to visit with them. At that
7 point, then you -- say you had ten new missionaries
8 coming, you would have created ten vacancies
9 somewhere in the mission, because you have to plug
10 them in somewhere.

11 Every mission president that I have ever
12 known, including Harvey, would try his very best to
13 make sure that a new missionary coming into the field
14 got the best start possible. So you would find a
15 missionary that you felt would give that missionary
16 the best start as far as keeping the rules and
17 working and being a good missionary. Some
18 missionaries even receive the title of "trainer,"
19 meaning that they would be assigned new missionaries
20 to train.

21 So you would get acquainted with the new
22 missionaries, see what areas and what companions were
23 available or needed a companion. If you had ten
24 going home, and then you would assign -- the mission
25 president would assign the new missionaries to each

1 of those vacancies. And you try and match the
2 companions with personality or whatever a short visit
3 could reveal to you.

4 Q. But as I understand it, the missionary,
5 when he arrives in Rapid City, spends no more than a
6 day there before he is sent to his assignment?

7 A. Well, it would be at least a day. But we
8 didn't have a program, a long program. So he arrives
9 in the afternoon and by -- sometimes they would stay
10 two nights. It depended on how, once they were
11 assigned, how they were going to get to their area.
12 That would influence it. Because transportation up
13 there is limited. And you could fly them to Sioux
14 Falls but they are still 200 miles from the
15 reservation. So how you are going to get them there
16 would determine how long they stay. Some would stay
17 longer than others. But there was a good full day or
18 day and a half of orientation and getting acquainted
19 and that. And then the process of getting them to
20 the areas would vary a little on how much more they
21 stayed.

22 MR. McMAHON: Are you at a place we can
23 break?

24 MR. MERMELSTEIN: Yes. In fact, you read
25 my mind.

1 (A break was taken.)

2 (EXHIBIT-3 WAS MARKED.)

3 Q. I have handed you a document, document
4 numbers 12 through 15, titled Mission President's
5 Handbook of Instructions, and I'll ask you to take a
6 quick look at that.

7 A. Is there a date on this? I can't remember
8 when George Q. Morris died.

9 MR. McMAHON: Down on the lower left-hand
10 corner.

11 A. Oh, 1961, with a question mark.

12 Q. First let me ask you, does this look like
13 a handbook that would have been applicable at the
14 time period we have been discussing, which is mid to
15 late '60s?

16 A. Yes, it does. One thing I do notice, he
17 uses a little different terms for some of the mission
18 leaders, like "supervising elders" instead of "zone
19 leaders" or something. But it's the same structure.
20 Different terms.

21 Q. Who is George Q. Morris?

22 A. He was a member of the twelve apostles of
23 the Church, and evidently had some responsibility for
24 missionary work. I don't remember at the time. But
25 I'm sure he did.

1 Q. Okay. Let me -- on the first page it
2 states that, "It is the responsibility of the mission
3 president to know each missionary personally. He can
4 do this," and it lists three things. And the first
5 thing is, "By holding personal, private consultation
6 with each missionary as often as feasible, but at
7 least once in every three months."

8 A. In practicality, that would have taken
9 place at a zone conference when a mission president
10 would interview every missionary. And we tried to do
11 it and Harvey tried to do it about every six weeks to
12 two months. Sometimes it would vary a little. But
13 to stay with it, and three months wasn't set in
14 stone, but Harvey, I remember, tried to do it about
15 every six weeks to two months, depending on the
16 schedule. But that would -- in addition to the
17 initial interview then you would interview them
18 personally in each zone conference.

19 Q. Okay. So the zone conferences you
20 indicated took place every six weeks to two months,
21 preferably?

22 A. Uh-huh (affirmative).

23 Q. Yes?

24 A. Yes.

25 Q. And that would have been when Harvey Dahl

1 missionary should be released from his mission?

2 A. There isn't a regular official report that
3 I remember that you would fill out. I don't remember
4 any official report that would be made if a
5 missionary returned home early other than
6 communication with the bishop and the stake
7 president. And then the actual release of the
8 missionary would be determined outside of the
9 mission. That would be determined in Salt Lake by
10 the missionary people in the Church there.

11 Q. The missionary at issue in this case,
12 Elder Robert White, he left his mission early.

13 A. That's what I understand.

14 Q. And was there any written communication
15 regarding the circumstances of his leaving his
16 mission?

17 A. Not that I know of. I don't remember him
18 particularly. I don't remember him as a missionary.
19 He was there a short time and I don't remember him.
20 And I have no knowledge at all of what happened when
21 he went home or why he went or -- I don't know if it
22 was worked out in advance or if he just went. I
23 don't know that.

24 Q. And is it your testimony that there's no
25 written record which would discuss the circumstances

1 of his going early?

2 A. Not that I'm aware of. I know there was
3 communication, but I don't know of any official form.

4 Q. Who would the communication be between?

5 A. Between the mission president and the
6 boy's bishop or stake president. And then after
7 that, after the missionary was gone from the mission,
8 the communication would be between the bishop and the
9 stake president and the Church Missionary Committee.

10 Q. Do you know if the LDS Church keeps that
11 communication?

12 A. I don't know that.

13 Q. Would you be able to find that out?

14 A. I don't know if I could find it out. It's
15 probably the archives. I don't know if I could find
16 it out. I don't know who I would talk to to find it
17 out. I don't think I could.

18 MR. McMAHON: Stuart, you asked for all
19 the documents for White, and we told you we gave you
20 everything except for what we asserted a privilege
21 on.

22 MR. MERMELSTEIN: I understand.

23 THE WITNESS: I don't know any way
24 personally that I could do it.

25 MR. MERMELSTEIN: I'm trying to determine

1 by these questions if there are documents of a
2 particular nature that may have been missed. That's
3 all.

4 MR. McMAHON: That's fine.

5 THE WITNESS: I don't know who I would
6 contact now to even determine that. And I'm kind of
7 a stranger on the street. I don't think anybody
8 would reveal any secrets to me now.

9 Q. (By Mr. Mermelstein) Are missionaries
10 given an instruction on how they are supposed to
11 interact with the families they are proselytizing to?

12 A. Yes.

13 Q. And what kind of instructions are those?

14 A. Well, there's a variety of instructions I
15 guess just in the area of common courtesies like
16 making appointments and keeping appointments, being
17 on time, how you would behave in being kind and
18 friendly and those kinds of things. There could be
19 rules, and were on occasions, I'm sure, on not
20 staying too long, not spending time watching a
21 football game with them or something. Come, teach
22 your lesson, do your thing, and leave. And there
23 would be instructions on how to not be improperly
24 involved if there's young girls in the family or
25 things. Still the same instructions, not to be

1 alone.

2 Overall there would be quite a bit of
3 instruction on how to behave with a family, with
4 those you are teaching as well as church members, not
5 to go there and make yourself a nuisance. If you are
6 invited to dinner, fine. But don't stay all night.
7 And don't monkey with their daughters.

8 You can edit that a little, can't you?

9 Q. Were there rules regarding whether anyone
10 could stay overnight with the missionaries, a
11 nonmissionary?

12 A. Yes, there were. The overall rule was
13 missionaries should not have other people staying
14 overnight with them. The exception to that would be
15 if a missionary was in the process of a transfer,
16 maybe a third missionary might need a place to stay
17 that night and crowd up with the Elders. But
18 missionaries, usually their apartments were small and
19 there was -- yes, there was instruction that
20 missionaries should not have people living with them
21 other than the two of them. That was a rule.

22 Q. So Robert White testified in this case
23 that there was one night where the Joseph boys, the
24 plaintiff and two of his brothers, slept over at his
25 apartment. Is it your understanding that would be --

MISSIONARY HANDBOOK

NORTHWESTERN STATES MISSION

The object of our missionary work is
convert baptisms. This HANDBOOK is
your guide to baptize people. Follow it,
keep in tune with the Holy Ghost, and
you will meet the baptismal goal.

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EXHIBIT

2

WIT:

Reeve

DATE:

11-5-07

Chicoart, LLC

INCIDENTS, PARABLES AND DISCOURSES FROM THE GOSPELS

John 1
Luke 1
Luke 2
Matthew 4
John 2
Matthew 5-7.
Matthew 8
Matthew 10
John 6
Luke 10
Luke 16
Matthew 12
Matthew 13
Matthew 24
Matthew 25
John 13
John 14-16
John 17
Matthew 27
Luke 24

OTHER

Hosea 2:11
I Cor. 3:16, 17
Malachi 3:8-10
II Peter 1:20, 21
Acts 7
I Corinthians 13
Galatians 3
I Nephi 8
D. & C. 89
D. & C. 132
D. & C. 134
Articles of Faith

V. MISSION STANDARDS AND PROCEDURES: FULL TIME MISSIONARIES

- A. Minimum Proselyting Hours Per Week
1. Elders 55
 2. Lady Missionaries 45
 3. Mission Office Staff 17
- B. Recommended Daily Schedule

6:00 Arise
6:45 Study Class
7:45 Breakfast
8:30 Study
9:30 Proselyting
12:00 Lunch
1:00 Proselyting
5:00 Dinner
6:00 Proselyting
9:30 End Proselyting
10:30 Retire

C. Church Meetings and Recreation

Plan to attend Priesthood and sacrament meetings and Sunday School; be alert for prospective contacts there. Plan to attend each Saturday evening baptismal service and bring your contacts. Use all day Monday, including Monday evening, for personal duties and recreation. Missionaries are discouraged from congregating in large groups for recreation.

D. Supervision

The Supervising Elder will work periodically with each pair of missionaries. All problems and questions should be directed to him, except in special cases requiring the counsel of the Mission President.

E. Part Time Missionaries

Part time and full time missionaries cooperate wherever possible, including holding joint study classes and proselyting.

F. Living Accommodations

Select living quarters which will contribute to

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the effectiveness of your work. Keep in mind cleanliness and privacy, particularly regarding toilet and bath facilities.

G. Automobiles

Mission cars are provided by the branch, ward, or stake as arranged by the Supervising Elder. These cars will not be moved from assigned areas without permission of bishop or stake President.

1. To properly register and record cars donated to the mission:
 - a. Obtain signed title from donor and forward to Mission Office.
 - b. Include name of person, ward or branch donating car.
2. Lubricate and change oil regularly. Wash car and clean interior weekly.
3. For the use of mission cars each missionary will contribute \$8.00 per month to a repair fund. Supervising Elders and their companions will pay \$10.00. This is sent to the Mission Office not later than the 5th of each month for the month preceding. A receipt for repairs or parts constitutes application for reimbursement. Repair or parts costing \$30.00 or more must be approved by Mission Office or no reimbursement will be made.
4. Missionaries are instructed not to use cars borrowed from local members and the Mission will not insure such cars nor assume any responsibility for their repair.
5. Missionaries must not use any car that has not been insured through the Mission Office. To insure an automobile send following information to the Mission Office:
 - a. Owner's name and address
 - b. Automobile make, year, and type (2-door or 4-door)
 - c. Serial number and motor number.

11

H. Rules

6. If you have an accident:
 - a. Write down names and addresses of all persons involved and all witnesses.
 - b. Notify police immediately.
 - c. Report accident to your local State Farm Insurance agent immediately.
 - d. Do not admit liability, and do not discuss your accident with anyone except a known State Farm Insurance representative or the police.
1. Remain in your district with your companion wherever you go.
2. Never be alone with anyone of the opposite sex or have any inappropriate association with them. Do not provide transportation for, and do not teach, single members of the opposite sex except in the presence of a chaplain.
3. Do not correspond with anyone of the opposite sex that you have met in the mission field.
4. Wear your hat and be conservative in your dress. Keep your coat on.
5. Dinner appointments are not to exceed one hour. Do not request dinner invitations.
6. When sick do not go to a member's home for attention.
7. Do not operate firearms or have them in your possession.
8. Do not go swimming, ride in boats, or ride in airplanes.
9. Do not buy or drive a car or bring one into the mission field without permission from the Mission President.

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VII. MISSION STANDARDS AND PROCEDURES: PART TIME MISSIONARIES

- A. Minimum proselyting hours per week -----6
- B. Recommended proselyting times: Monday, Tuesday, and Wednesday evenings, Sundays, and Holidays.
- C. Part time and full time missionaries cooperate wherever possible, including holding joint study classes and proselyting.

VII. WEEKLY ACTIVITY REPORT

- A. Make weekly report in duplicate.
- B. On Sunday mail the original copy of report to the Mission Office and the duplicate copy to the Supervising Elder.
- C. Write a brief note on the back of your report to the Mission President telling of your progress of your work. Senior companion: Give each week names and baptismal dates of all "golden" contacts preparing for baptism.
- D. Include pink baptismal recommends and white cards with weekly report.
- E. On report for last Saturday of each month be sure to include monthly totals.

VIII. ORDERING SUPPLIES

- A. Order blanks and price lists are available from Mission Office.
- B. Only books found in Missionary library, Flannel board, and Flannel board materials can be purchased from Mission Office. Include cash with order.
- C. Pamphlets and \$.50 Book of Mormon are supplied through Supervising Elder. In emergency, Book of Mormon may be ordered from Mission Office.

13

IX. BAPTISMAL SERVICES

- A. Frequency: Hold services every week. To avoid needless duplication, coordinate services with your Supervising Elder.
- B. Preparation
 1. Arrange for font and dressing facilities well ahead of time.
 2. Arrange for someone to fill font.
 3. Assign sister to help in ladies dressing room.
 4. Make sure all participating understand procedure.
 5. Provide for reverence.

C. Program

1. Welcome by elder conducting.
2. Opening song and prayer.
3. Short talk on baptism.
4. Baptisms.
5. Closing song and prayer.

D. Instructions for Performing Baptism

1. Have candidate wear heavy clothing to insure modesty.
2. Enter font first and assist candidate down stairs. Face congregation and have candidate stand in front of you facing your left.
3. Hold candidate's right forearm, palm upward, in your left hand. Have candidate place his left hand on your left wrist.
4. Raise your right arm to square and offer prayer. Place your right hand at candidate's back and immerse candidate.

E. Clothing Requirements

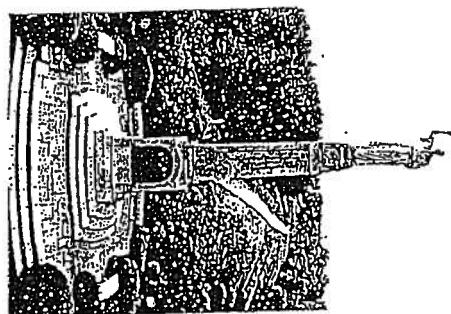
1. Women should bring a complete change of white under-clothing, including a bra, panties, and full-length slip (cotton preferred).
2. Men should bring a complete change of white under-clothing.
3. Every one should have a bath towel and a comb.

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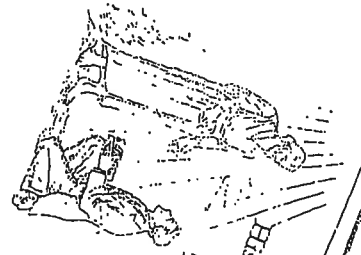
The Church of Jesus Christ of Latter-day Saints
CUMORAH MISSION, 1840 MONROE AVENUE, ROCHESTER, N. Y. 14618

MISSIONARY HANDBOOK



OCTOBER 1965

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1
CUMORAH MISSION

The object of our missionary work is convert
baptisms. This HANDBOOK is your guide to baptize
people. Follow it, keep in tune with the Holy
Ghost, and you will meet the baptismal goal.

Wherefore, now let every man learn his duty, and
be appointed, in
the office in which he is, shall not
be that, and he shall learn not
to stand, and he shall not
counted worthy to stand. Doc... 10/13/96-100
his duty and shows himself
be counted worthy to stand.

October 1965

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- d. As an incentive to encourage safe driving, the following program is approved:

Each missionary driver at the time of his release will receive a refund of \$2.50 per month based on the number of consecutive months of accident-free driving.
2. Driving Rules, etc.
 - a. Traffic laws are mission rules. Obey them or lose permission to drive. You and your companion share the responsibility.
 - b. Do not personalize your car in any way.
 - c. Missionaries should never be in a car, or anywhere else, alone with a member of the opposite sex.
 - d. When necessary to furnish transportation for your contacts, use Golden members.
 - e. If you must transport people in your car:
 1. All females between ages 7 and 70 sit in the back seat.
 2. Never transport young people of the opposite sex unless their parents or suitable chaperones are present.
 3. Avoid any appearance of a date in picking up people, such as taking them to the door, etc. Use extreme care to avoid even the appearance of evil in transporting young people.
 4. Seek counsel and permission from your leaders before carrying anyone over 10 miles in your car.
 5. Never pick up hitchhikers.

10

- f. Remember the four C's:
 1. Concede the right of way.
 2. Concentrate on your driving.
 3. Courtesy to all other drivers and pedestrians.
 4. Control of vehicle at all times.
5. Use your seat belts.
6. Have a valid local driver's license.
7. Do not use cars borrowed from the mission. The mission cannot assume responsibility for the Church.
8. Local members owned by the Church:
 - a. Maximum mileage for regular mission-aries is 1,500 miles per month; district leaders, 1,750 miles per month; and zone leaders, 2,000 miles per month.
 - b. Keep registration stubs and important papers in a manila envelope in the glove box of your car.
 - c. Conduct yourself with dignity and restraint at all times. These cars are owned by the Church and we are to use them for missionary work only.
 - d. Maintenance
 - a. Lubricate, change oil and filter every 4,000 miles. Have transmission and rear oil change.
 - b. Have battery, tires, cooling system checked with each oil change.
 - c. Have brake fluid checked regularly.
 - d. Keep cars clean inside and out to add to the dignity of your calling.

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2. Write down names and addresses of all persons involved and all witnesses. Be sure to get license numbers of cars.
 3. Report the accident to your local lumberman's Mutual Casualty Company agent immediately, and to Company agent immediately, and do not admit liability, and do not discuss your accident with anyone except a known lumberman's Mutual Casualty Company representative or the police.
 5. Notify the Oumrah Mission Office by phone.
 6. If the accident is your fault, you are grounded for the duration of your mission. You and your companion are responsible for payment of the first \$50.00 damages.
 - b. All traffic violations and fines are to be paid by the missionary responsible for them.
- Rules
1. Remain in your district and stay with your companion wherever you go. Your D. L. is approval is necessary. A permission is needed to leave your district.
 2. Never be alone with anyone of the opposite sex or have any inappropriate transportation with them. Do not teach single members of a for, and do not teach in the presence of a opposite sex except in the presence of a companion.
 3. Do not correspond either by letter, telephone or otherwise with anyone of the opposite whom you have met in the mission field.
 4. Wear your hat and be conservative in your dress. Wear white shirts and keep your dress on. Dark suits and ties are preferred.

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5. Dinner appointments are not to exceed one hour. Do not request dinner invitations.
6. When sick do not go to a member's home for attention.
7. Do not operate firearms or have them in your possession.
8. Do not go swimming, fishing, hunting, ride in boats, or ride in airplanes.
9. Do not buy or drive a car or bring one into the mission field without permission from the mission president.
10. GET UP AT SIX A.M.
11. Do not give hitchhikers a ride.
12. Write to your parents every week.
13. Wear conventional haircuts - no crew-cuts or flat-tops.

V. WEEKLY ACTIVITY REPORT

- A. Make weekly report in duplicate.
- B. Mail the original copy of report to the Omorah Mission Office and the duplicate copy to the D. L. on Sunday morning.
- C. Weekly leader: Write a brief note on the back of your report to the mission president telling of your progress.
- Companion: Give each week, names and baptismal dates of all "golden" contacts preparing for baptism.
- D. Send FP-110 cards to the Omorah Mission Office immediately after baptism. Include address of person baptized and source of contact on back of card. Be certain all information is complete and correct.
- E. On report for last Saturday of each month be sure to include monthly totals.

14

COMMUNICATING SUPPLIES

Order blankets and price lists are available. Order blankets and price lists from the Omorah Mission Office. Order blankets and price lists from the Omorah Mission Office. Order blankets and price lists from the Omorah Mission Office.

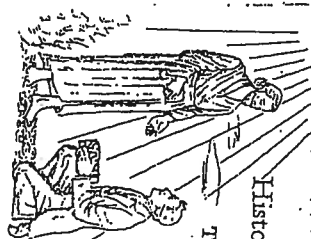
- A. Only books found in missionary library, to District leaders from mission office.
- B. Pamphlets and copies of the Book of Mormon can be purchased from mission office. Pamphlets and copies of the Book of Mormon can be purchased from mission office.

BAPTISMAL SERVICES

- A. Hold services each week. Coordinate services with your D. L., bishop or branch president.
- B. Preparation
 1. Well ahead of time.
 2. Arrange for someone to fill font.
 3. Make sure all participating understand procedure.
 4. Baptism 2 witnesses to see that each person baptized is completely immersed.
 5. Be reverent.
 6. Clean font and dressing areas after service.
- C. Program
 1. Welcome by elder conducting.
 2. Opening song and prayer.
 3. Short talk on baptism.
 4. Baptisms (if service is held more than 3 days before monthly Fast and Testimony Meeting).
 5. Confirmation.

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MISSIONARY HANDBOOK

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The Australian Mission

The objective of Missionary work is convert Baptisms. This Handbook has been prepared to assist the missionary to baptize people. Keep in tune with the Lord, follow the counsel of this Handbook, and you will reach the Baptismal goal.

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IV. MISSION STANDARDS & PROCEDURES

A. Recommended Daily Schedule:

6.00 ARISE
6.45 Study Class.
7.45 Breakfast
8.15 Individual Study
9.00 Proselyting
12.00 Lunch
12.30 Proselyting
5.00 Dinner and Study
7.00 Proselyting
9.30 End Proselyting — Study
10.00 RETIRE

B. Church Meetings and Recreation:

Plan to attend Sacrament Meetings, but attend Sunday School and MIA only when there are investigators present. BE ALERT FOR PROSPECTIVE CONTACTS THERE!

C. Supervision:

The S.E. will work periodically with each pair of missionaries. All problems and questions should be directed to him, except in special cases requiring the counsel of the Mission President.

D. Ordering Supplies:

Order blanks and price lists are available from the Mission Office.
Approved books, pamphlets, flannel boards and flannel board materials can be purchased from Mission headquarters. Include name, address and cash or money order. Money order must be made out to the Church, and made payable at the Crow's Nest Post Office).

E. Living Accommodations:

Select living quarters which will contribute to the effectiveness of your work. Keep in mind cleanliness and privacy, particularly regarding toilet and bath facilities.

F. MISSION RULES:

1. Remain in your district with your companion wherever you go.
2. Never be alone with anyone of the opposite sex or have any inappropriate association with them. Do not provide transport for, and do not teach single members of the opposite sex except in the presence of a chaplain.
3. Do no Correspondence with any member of the opposite sex whom you have met in the Mission Field.
4. Be conservative in your dress. Refrain from jewelry, lapel pins, rings and "fancy" tie clasps. When it is cool enough to wear sweaters, suit coats must be worn instead of sweaters.
5. Dinner appointments with members must be short and not of a social nature. Encouragement must be attained toward Group Meetings.
6. There cannot be any type of swimming, hunting, fishing or anything else which is not conducive to the work and spirit of the Lord.
7. There will be no more basketball playing at all in the Mission. Coaching is acceptable and preferred.

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8. Weekly activity report must be in the mail not later than Sunday morning.
 - a. Write a brief note on the back of your report to the Mission President telling of the progress of your work
 - b. Notify Supervising Elder of each Baptism.
 - c. On report for last Saturday of each month be sure to include MONTHLY TOTALS! (This includes Money for the Month).

APPOINTMENT DISCUSSION

(Inside home)

Elder A: We'd like to introduce ourselves. I'm Elder A and my companion is Elder B and you're Mrs. . . . ?

Mrs. Brady: Mrs. Brady.

Elder A: May we sit down?

Mrs. Brady: Certainly.

Elder A: As we mentioned, we are ministers of the Church of Jesus Christ of Latter-day Saints. Sometimes it is known as the "Mormon" Church. To which Church do you belong?

Mrs. Brady: We are Church of England.

Elder A: We've met many people of the Church of England who've found our message to be interesting and true and we're honoured to have been invited into your home today. We have a very brief message we'd like to leave Mrs. Brady, but before we do (would it be all right if Elder B just opened with a short word of prayer?

Mrs. Brady: Surely.

Elder B: Offers a sincere prayer. He humbly invokes the Lord's blessings on the understanding of those present.

Elder A: Thank you Elder B. Even though we're ordained ministers, Mrs. Brady, we're not financially supported by our Church. In fact, in the "Mormon" Church even those who are leaders receive no money for what they do, but give of their time freely. So we can

MISSION PRESIDENT'S
HANDBOOK OF INSTRUCTIONS

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GEORGE Q. MORRIS

BOOK #14

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MISSIONARIES

Frequency of Contact With Missionaries:

It is the responsibility of the mission president to KNOW each missionary personally. He can do this:

1. By holding personal, private consultation with each missionary as often as feasible, but at least once in every three months.
2. By keeping before him constantly the personal records file of each missionary.
3. By careful study and analysis of the missionary's activity report, as well as reports from his second counselor, traveling elders and supervising elders.

Traveling Elders:

The mission president may use traveling elders to more closely supervise and promote effective missionary work. They should be chosen for their ability to motivate other missionaries, and should always work in pairs like all other missionaries.

They should contact and proselyte with other missionaries, and as they work with them, analyze their proselyting problems and give demonstrated help. They should be alert to other problems, rendering such assistance as they are able, and making a full report promptly to the mission president. The visits of traveling elders should be working visits with care exercised not to draw missionaries away from actual proselyting.

Supervising Elders:

Generally a mission will be divided into missionary districts presided over by a supervising elder, appointed by the mission presidency. The supervising elder is the representative of the mission presidency in that district. He should be one who not only is a worthy and capable missionary, but should possess ability in motivating others to do the work. He too should always work with a companion.

Where traveling elders are used extensively in contacting and working with the missionaries, the supervising elder should do a minimum of traveling among elders of his appointed district. He should be available to help missionaries in case of sickness or emergency, receive reports for the district, ascertaining if they are properly prepared and if the work is efficiently done.

Where traveling elders do not cover certain districts regularly the supervising elder may perform this function as directed by the mission presidency.

Arrival of New Missionaries:

Some time should be devoted to interviewing, counselling and training new missionaries on arrival. The purpose of this period is to give them a warm welcome; to improve acquaintance with them; to help orient them in their new surroundings; to acquaint them with mission rules and other details of living and working in the mission; and, to give them preliminary instruction and training in missionary work, including a plan for studying and a schedule for working. Usually interviews need not cover moral matters cleared by interviewing General Authority prior to the mission call.

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ARONIC PRIESTHOOD

MELCHIZEDEK PRIESTHOOD

District

BRANCH

MELCHIZEDEK PRIESTHOOD

M-5

Early Releases:

Reduced or extended terms of service for whatever reason, must be authorized only by the First Presidency. All facts in each request should be given them in writing.

Clearing Up Accounts:

All missionary accounts should be paid up before the release is given. In event this cannot be done, the mission president should refer the account with explanation to the First Presidency.

Care of Sick Missionaries:

Every reasonable effort should be made to safeguard the health of missionaries. Mission presidents are authorized to pay from mission funds the medical expenses of missionaries for serious illness incurred while in the field. Medical care for which the Church assumes responsibility must be authorized by the mission president who should always be consulted in case of illness.

The Church does not pay for minor medical needs nor for dental care, eyeglasses, hay fever shots and similar items. The missionary who goes into the field with a chronic problem should consider it his obligation to pay for medicines pertinent to that problem.

Emergency medical care should be extended at once when needed. Where operations are not classed as emergency, the family should assume responsibility for the decision as to whether an operation should be had.

It is more economical in some cases to have the missionary come to Salt Lake City or to some other locality where there is a Church hospital. In such cases the cost of hospital and medical care in the field should be determined and the facts submitted to the First Presidency. Missionaries who come home for medical care generally are not released but are granted a leave of absence.

The Church does not assume continuing liability for the care of sick missionaries after they are released, any more than it does for other members of the Church. Cases requiring special consideration may be referred to the First Presidency.

A missionary sent home for medical care should report to the Missionary Department at Church headquarters before contacting a physician, except in an emergency. If he (or his family) makes separate arrangements for his care, it will be considered the family's responsibility to assume costs incident thereto.

In case of serious illness of any missionary, the mission president should notify the family and the First Presidency immediately.

Medical expense of missionaries, including the mission president and his family may be charged to the account, "Medical Expenses of Missionaries."

Polio Prevention:

Outgoing missionaries are advised to have polio shots before departure. Mission presidents should arrange for missionaries to have any remaining shots in the series needed for immunization.

Death of a Missionary:

If the death of a missionary occurs in the mission field, arrangements should be made at once for the embalming of the body and dressing in temple burial clothes. If in a foreign country, confer with the nearest United States consul and local authorities to secure permits for shipment of the

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Moral Transgressions:

Blue Report: